HE PROTESTANT

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—Bishop Albert Bereczky

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THE PROTESTANT

1949

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The editor was recently in Hungary as the guest of the Hungarian Reformed Churc While there the following leading Hungarian churchmen accepted his invitation t join our Editorial Advisory Board which means as with all members of this Boar that they approve of the general policy and purposes of THE PROTESTANT but no necessarily of every article or editorial: BISHOP ALBERT BERECZKY, Preside of the Hungarian Evangelical Alliance, President of the Reformed Synod; BISHO LAJOS VETO, (Lutheran) Publisher of "Church Press"; DR. F. H. KISS, Preside of the Free Church Alliance, Head of the Anatomy Dept., Budapest Universit The REV. IMRE SOMOGYI, Baptist leader; The REV. JOHN PETER, Secty. Gen Reformed Church; The REV. JOHN FEKETE, Editor of "The Way"; The REV LASZLO DEZSERY, Editor, Lutheran "Evangelical Life"; The REV. IMRE KADAI Editor of "Church Press"; The REV. LASZLO MICHNAY, Adventist leader.

We also welcome The REV. STANLEY G. EVANS of St. John's Wood Chapel, Lon don, Editor of "Religion and the People" and Chairman of the British-Soviet Societ

The editor of THE PROTESTANT found new life in Hungary. And THE TESTANT gained new life for itself in Hungary.

Instead of the skittish fear to which we have recently grown accustomed , we found there an open-hearted friendship and a desire to help us find a way of our perplexities.

Many of the leading figures of their New Reformation have joined the Ad- ry Board of THE PROTESTANT. Both revealing and inspiring are the messages h appear in these pages. The gospel for the day spells itself out in these mess- , through which and in many plans of future cooperation a hand is stretched out s with enlightenment and friendship in it.

We shall depend upon these men. We need them sorely. If only they are to correct some of the business-in-government propaganda to which we are ected that will be of great importance. If our meeting of minds can help the se of peace that will be of vital importance.

On a clear April day our plane lifted us out of the Prague airfield and ded South and East. I turned to my travelling companion. He wore a clerical ar. We introduced ourselves.

He was Bishop Lajos Veto of the Lutheran Church returning home from Paris Peace Conference where he had spoken. He talked freely about the New gary and the challenge it presented to his church. The challenge of a coopera- society to a church which had sat down so long and so comfortably with a com- tive society.

Before we reached Budapest the good bishop had briefed me on the reli- s situation in Hungary, or rather I should say the church situation. What about dszenty? Well, this dignitary had a habit of getting into difficulties. He had n had trouble with the Hungarian Nazis. They had picked him up on a charge of appropriating underwear, a considerable quantity of underwear, 1800 suits to exact. But as he had been an ardent supporter of the Nazis, and as the Papacy is own words had been "the first to recognize" the Nazis, he begged to be let promising further good offices in aid of Nazi propaganda. Then, after the lib- ion, Mindszenty made a switch and claimed to be a resistance hero. Yes, his y now was that the Nazis had thrown him into jail for his democratic convic- s. He got away with it for a while...and then all that underwear turned up in the h! And some other things....of which more later.

What about the Protestant churches? The best way to find out would be to t around among the ministers. Perhaps I would like to come to the Lutheran se for a start. Yes, indeed. So we talked of the general problems facing a rch which had preached brotherhood in a society that penalized brotherhood suddenly finding itself in a society which weaves brotherhood into the very ic of its daily life. And by the time we reached the landing field at Budapest ad become old friends.

There were only eleven days at my disposal. Being a slow mover I would to be satisfied with only a small sample of things to be seen and people to talk What to choose? Church affairs, yes, but most of all, the people, the mechan- the peasants, who had reached out from their position of subservience and had ped the whole apparatus of government. Thrust their hands into the myster- holy places of business, banking, political administration.

At the Lutheran House I met the warm-hearted and scholarly superintendent Dr. Reok, Dr. Kadar of the Church Press, the brilliant Dr. Fekete of Az Ú (The Way), representatives of the secular press, and some of the Lutheran clergy Dr. Stephen Finta, Bishop Bereczky's secretary, accompanied me there and elsewhere.

Dr. Finta had studied at Belfast. He could have been the twin of my old Dalhousie teacher, Bob Magill of Belfast. His devastating sense of humor lifted my whole visit into a joyful adventure.

We lunched with the Reformed ministers. There I saw Bishop Bereczky in action, telling the company of his recent talk in Switzerland with Karl Barth who blessed the course Bereczky is taking in Hungary, telling of the new life in the church in Eastern Germany.

Just as in all other spheres a revolution brings new men to the fore, so it is with the church. Albert Bereczky is rapidly becoming one of the most important figures in the Christian world today. This I believe is not because he has changed. It is because the times have changed and have discovered him. Tall, spare, unaffected, Bishop Bereczky looks and acts more like a Yankee farmer than a bishop. Even when preaching, he doesn't seem to preach but carries on a quiet conversation with his people. He is convinced that the road ahead for his church is not a mere passive acceptance of the new regime, but is rather the road of active participation and creative comradeship with peasant and worker in building a new life.

His enemies in the West may say that Bereczky is a yes man for the regime. This is not true. No man could be clearer or more insistent in his claim to the prerogatives of prophecy. But he is equally clear in his attack upon the false "Christ" of those who shirk their own incarnation, who fling away their cross and are "crushed in the fall of what they cast away."

On May Day I heard Dr. Victor, leading Reformed theologian, preach on God the Worker and then went with Dr. Victor out onto the streets and mingled with the crowds who celebrated Man the Worker, singing and dancing in the streets and shouting warm love for their man, Rakosi.

Speaking to a convention of elders in the huge church of Nagykoros, the church home of Ilona Massey, it struck me that while we often say that we live in a time of crisis, there I was looking into the very face of crisis. For among these peasants there were undoubtedly many kulaks. (Kulak is a Russian word meaning big farmer who employs labor and does little or no labor himself, in other words an agricultural capitalist.) Those elders who did happen to be kulaks have come to the judgment of history. For the peasants on whose labor they had lived have now taken hold of the apparatus of government and mean to make it serve to liberate them from exploitation.

There was something strangely anxious in the eyes of some of those elders. Perhaps a few of them may have hoped against hope that this stranger, coming from America, might perhaps bring them a hint of a possibility of re-establishing the old regime. The kulaks are getting lonely in Hungary. The poor peasantry and many of the middle peasants have joined the democratic ranks. The cooperative movement is taking root. Nevertheless many of the kulaks, anticipating the return of the old way of life, had been buying up land—yes, even since the great land distribution. Some had even joined the cooperatives in order to sabotage them.

The kulak is a difficult problem in the New Hungary. These "fat peasants" who had graduated from their peasantry and had gotten enough land so that they could hire poor peasants to work it for them, can become the bitterest enemies of

new regime. In Hungary many thousands of them are Protestants and here is re Hungarian Protestant ministers may give good counsel and may be able to vent the great tragedy which must come about when a people determined to cre- socialism meets opposition within its own borders. The question is: can Prot- ntism guide the kulak wisely in the face of the necessity which confronts him? m what I saw in Hungary I would answer in the affirmative. If the kulak follow- the New Reformation will yield gracefully and throw in his lot with the middle poor peasantry to create an agriculture in which all shall benefit and in which cultural level of everybody will rise, then all will be well. On the other hand he t realize that the old ways are at an end, the ways of exploitation and inequality. must know that he is caught in the very forceps of history and cannot escape.

As I carried the message of the New Reformation to those elders, plead- with them to leap over the ideological barriers which separate them from those are building socialism and to take them by the hand and to go forward, I could a strong tension among them. They resisted yet were excited by the idea and t there is the task to which Bishop Bereczky and his valiant group of church- in the Reformed Church have set their shoulders. That is their message to people. That is the message of Bishop Veto and others in the Lutheran Church. t is the message of Dr. Ferenc Kiss and others in the Free Churches.

Unlike the Roman Catholic Cardinal Mindszenty and Bishop Ordass of the heran Church, these men do not look out the windows every day hoping to see American soldiers march up the street. These men are guiding their people to ticipate in the tasks for which the government has liberated the people. These are not uncritical yes-men of the Hungarian State. They proclaim and main- the independence of their prophetic mission. But where they see God's work orward, the work of lifting up the down-trodden, bringing health and a measure appiness to a people who had been reduced to the level of animals, they will not celebrate God's work but they will take part in it.

This is making a new kind of Christianity in the East, a Christianity un- ered by the bonds of capitalism. I believe there can be a mutual assistance and utual enrichment on the part of the great peoples' movements of the East and of awakened Christianity.

A fatal division in the soul of Christianity will be healed. Christianity has 2000 years preached cooperation in the pulpit and practiced competition in the ket-place, preached peace in the pulpit and practiced war on the battlefields. in these upsurgings of the power of the people in the whole Eastern world, n Budapest to Shanghai, this fatal division will be bridged over and healed over the Christian can preach peace and act peace, can preach cooperation and act peration! In this new Christianity there rings forth a great challenge to us here merica.

The story of religion today in Hungary as elsewhere is not entirely, some- s not even importantly, the story of the churches. It is not even uniquely the y of the deep feeling of penitence on the part of churchmen. Here too is where nd it, on the streets among the people hurrying to work or play in passionate tion to the new life they are building, in the factories, on the farms.

Most of all perhaps in the People's Colleges. Dr. Finta and I called at one ese. It was a large house where fifty or sixty boys and girls lived and studied played together while attending classes at the university. I watched them read- n their library, talked to them of their dreams for the future, and was with

them when they sang and danced their beautiful and vigorous folk songs and dances.

It is quite impossible to express the spirit communicated by these boys and girls. If I know anything whatever about the spirit of Christ, it was that spirit which looked directly out of the eyes of these youngsters. There was an obvious honesty, sincerity, something which I shall call purity, not a negative kind of purity, but something positive, something that had caught them up into a purpose larger than themselves. The same spirit I glimpsed later in the work-proud eyes of a Hungarian peasant girl who came out all grease-stained from under a tractor she was repairing.

The peasants of Hungary, beaten and trodden underfoot, without even a memory of their timeless burdens, stand up now and become men and women. If this is not religion, just what is religion?

There is a life stirring through the Hungarian churches, a revival which more and more takes root in the daily living of the people and gains from this source new vitality.

Of course there are churchmen who do not share in this revival. Some, obeying archaic influences would return to the days of feudalism. The leader of these was Cardinal Mindszenty until he fell afoul of the law and landed in prison where, so far as Hungary is concerned, he is now both out of sight and out of mind.

Deeper than the Pope's is THE PROTESTANT'S regret for the Mindszenty adventure—an adventure in royalist politics under an anti-royalist regime, an adventure involving our own Cardinal Spellman and indeed the Pope himself.

The Pope's sorrow would seem to follow the lines of Spellman's fuehrer-like outburst, being a cry of disappointment at the failure of the adventure rather than a justified sadness that it should ever have been attempted.

Cardinal Spellman is an extremely able man, energetic and devoted in pursuit of his ambition. But he is twisted, as Mindszenty was twisted, as the Chinese cardinal was twisted when he went home from the 1946 Consistory of War at Rome with the subhuman war-whine on his tongue. Most of all the Pope was twisted who summoned that Consistory where he gave Mindszenty the red cap because he had proved his devotion to the Nazis and because he had thumbed his nose at the new Hungarian people's government from Gellert's Hill and had used his prestige as a priest to bar their way to socialism.

The facts about Mindszenty are available to the Press but are not considered fit for the American people to know.

Those who read THE PROTESTANT will have read the story of Mindszenty in our 1946 March-April issue. They may have picked up stray notes calling attention to Mindszenty's anti-Semitism in the American Jewish Yearbook (1946, p. 362-3; 1947 p. 418) organ of the American Jewish Committee which although it has often strained a ligament heaving rocks in our direction availed itself of the rare privilege of telling the truth about Mindszenty in 1947 thinking him sufficiently removed from the purview of their local cardinal so that they might escape his censure. They were mistaken of course. His censure descended upon their heads in the form of a Hitlerian tantrum. These notes must have reminded the Committee of what goes on right here in their own deals with Rome's locals, for they showed how the Hungarian Cardinal blackmailed interfaith projects because Jews sat on anti-Nazi tribunals, making any mercy on his part towards the Jews dependent on the abandonment of the prosecution of war criminals.

A scholarly review "Jewish Social Studies" stated (July 1946): "On February 10, 1946 a sermon delivered by Prince Primate Joseph (now Cardinal) Mindszenty in a Budapest church touched off an anti-Semitic riot, which had to be quel-

(Cont'd. on p. 13

OUR CHART FOR THE NEW WAY
Bishop Albert Bereczky

The fundamental law of righteousness has been built into the structure of orld by God. And this righteousness is simply and practically to be a free a free nation, to have equal opportunities, to regard the other man as a brothnd to love him. Everything contrary to this is a lie. Not long ago we saw, nd suffered from the demoniac appearance of the world's cleverest lie, when a n, class, race or any group of people declare themselves superior and hold s as slaves and so exploit them and use them for their own interests. You may se the basic law of justice for a while, but one day the time of patience comes end.

One of the cleverest lies of the devil is, that injustice may remain for a injustice, human inequality may remain for a long time inequality, soothed balms, and that the desire for freedom of individuals and groups needn't be satd at once. A hundred years ago it was on the 15th of March that this longing freedom, equality and brotherhood became articulate with a lovely fresh voice e history of our nation. And yet for almost a hundred years this day was just lebration with, we might say, the slogan of Pharaoh: go and celebrate that 15th arch, only don't go very far away, stay near Egypt. And what was the result of attitude of "we have still plenty of time"? Two world wars and in both our lemnation.

We serve with all those whose vision and ideal is to labour for freedom n bondage, who want to change human society into a real one and not into slavewe serve with those whose ideal and vision is social justice....

The task of the Church is not to try to set back the development of society one or another kind of false peace, but just the reverse: to lead souls, too, ine fight for true peace and to make everyone understand that the inner giving f social and material privileges is the great command of human solidarity, e a longing for the evils of the past even at the price of war is a sin against

Some time ago I heard that a leader of Chinese Christians sent a message estern Protestants to the effect that they, the Chinese, have, thank God, come r Communist rule and now the Churches can go on freely with their work. This ese voice was so clear and forceful as to make a big impression upon the leadof the Western Protestant Churches. We, too, would like to ask the Western estant Churches, and particularly the World Council of Churches: Let their and hearts be open to the countries which walk on the road to socialism, and ne so-called "Eastern Churches" which fight for peace together with socialism rious inner concord. We send them the message that we are counting upon and believe that in this fight they will be with us.

MINDSZENTY AND THE WEST
Dr. Ferenc H. Kiss

Throughout the centuries the Roman Catholic Church in Hungary has been orted by five pillars: The Hapsburg dynasty, the aristocracy, large estates, olic schools, and political influence in the state.

These five pillars have been swept away by the new governmental order. Nor will the Soviets, or new democracies, ever restore these privileges.

Cardinal Mindszenty, even before the war, was identified with the pro-German and anti-Russia group. Beyond all doubt the struggle of the Cardinal was not a religious one.

The author and other evangelicals, promised religious liberty after World War I, instead suffered persecution and imprisonment. But the Anglo-Saxon newspapers and government spokesmen did not come to our aid, nor criticize "Prelate" Mindszenty and his priests, who were our persecutors.

In contrast with this, during the Russian occupation, religious liberty was granted both to Catholics and Protestants.

The trial only climaxed Cardinal Mindszenty's habitually wrong attitude. Without vision to realize that his ecclesiastical organization, with its ties to an older order, could not endure in the new social order, Cardinal Mindszenty continued to look backwards.

All his public activity was concerned with taking back as much as possible of the above-mentioned five pillars.

Even before his seizure, everyone in Hungary knew that he was in contact with the Western powers and the Hapsburg family, not to mention the political department of the Vatican. His followers openly opposed governmental decrees. Nothing that the Cardinal said publicly or wrote gave any evidence that he would negotiate with the government.

When he was only a priest, his town and district were the worst areas for evangelical Christians. He not only confiscated the Bibles of village people, but set the police after them. Christians were fined and imprisoned. I visited many of them in their homes.

Those of us who suffered under the previous regime, having faced police officers and judges, can testify that we could not have endured the suffering without the assurance of the truth and the support of the Holy Spirit.

If Western Protestants surrender to Rome, they will lose the heritage of the Reformers and the Pilgrim Fathers. They will only share the tragedy of ancient Rome.

FREEDOM IS OURS

Rev. Dr. Imre Somogyi

The smaller Hungarian churches, united in the Federation of Free Churches, have enjoyed a period of religious liberty, during the four years following the end of the war, which was hitherto unknown to them. Their liberty was encumbered by the malicious ill-will of civil authorities during the past decades. This ceased altogether with the establishment of the democratic regime of the country, early in 1945.

Most remarkable of all has been the enactment of Act XXXIII in 1947 which has done away with all discriminations among "established," "accepted" and "tolerated" churches.

It is with deep regret and painful anxiety that we considered the misgivings which arose from the rigidity of one or other of the negotiating parties, mainly from the resistance of the Catholic clergy. If now the Catholic clergy by emphasizing religious freedom wantonly jeopardizes the religious freedom unquestionably enjoyed by everybody, may we put the question:

Why have they not been so sensitive in the case of Spain, where Protest-

do suffer the vilest kind of religious oppression? Or, why did they not utter a le word of protest, when Mgr. Janos Hock, a democratically minded Catholic st, renowned as one of the greatest preachers of his time in Hungary, was im-oned in advanced old age by the reactionary Hungarian regime, between the two ld wars? Neither have distinguished Hungarian Roman Catholic historians said ngle word of sympathy in their writings on the dire persecutions of Anabaptists Iungary, some of whom were even burnt at the stake, in the distant past! Un-unately, there is a quaint similarity between the words of a manifesto of Em-ss Maria Theresa, of 1767, saying: "The granting of religious liberty is impos-e to a Catholic ruler," and the statement of Father Cavalli, a Jesuit, published La Civilta Cattolica," in 1948, declaring that religious liberty must be the pri-ge of Catholics alone.

We, Evangelical Christians, understand religious liberty as an unalienable hright of all men, Catholics and Protestants alike. Moreover, conscientious lib-y is the spiritual treasure of all mankind, due to non-Christians as well! Stephen hori (1533-1586), a champion of liberty and national hero of both Hungary and and, said: "To rule over the consciences of men was the same as to break into ark of covenant."

THE CHURCH AND THE PEOPLE'S STATE

Bishop Imre Revesz

This place in which we are gathered (the Great Reformed Church of De-cen, the Calvinists' Rome) was not called a sacred building in sermons only. aly Tancsics, who was the most radical socialist of his time and was present as nember of the National Assembly on this day in this church 100 years ago re-tedly and emphatically called this church: a "Holy Church."

It is symbolic that this centenary falls on Maundy-Thursday, on the eve-g of which the Lord Jesus Christ instituted the holy communion and washed the t of his disciples.

One of the Greek names of the Lord's supper is koinonia, communio in in. The same word is used too when the community, the communio, of the first istian congregation is described in which "all that believed were together, and all things common." Acts II.44

We feel that on this Thursday of 1949 the Hungarian Reformed Church st declare unmistakably before the whole nation that she regards the new na-al, social and economic order towards which our country is developing to have p biblical roots, more so than any other before. She must declare that any re-onship (communio) with our Lord Jesus Christ is impossible—because it is a —without ties (communio) with our brothers and that our communion with our thren must go to that same extent as that of our Lord on Good Friday: to the ac-tance of the lowest service and to the breaking of the body and the shedding of od, too.

On account of the misery of human sin the Church of Christ and so the Re-med Church of Hungary too has often forgotten these simple teachings. Many a e the scene of Thursday has been repeated in the course of history when one of twelve disciples, belonging to the innermost community of the Lord Jesus, was eady hiding the thirty pieces of silver in his bosom at the last supper.

We owe it entirely to the infinite forgiving mercy of God, that the earthly rch of Christ and our Hungarian Reformed Churches in particular, in spite of things remain standing even today. They would not stand if it were not the will

of God that his church in the shaping of the new, just, free and happy Hungarian life should perform that humble service which the Lord Jesus Himself performed in the circle of His disciples in the evening of that Thursday. This our church would not stand today, if God didn't want to give her another chance—perhaps the last—that obeying her Lord only, she should fling all her strength into proclaiming this unmistakable command of God: that "if any would not work neither should he eat." II.Thess. 3:10—and should, with all her devotion, make the wise words of that old Calvinist song a reality, a song which has sounded within the walls of this church from the time it was founded till the present day:

Let each be fed by his own labor
Not live, a leach, upon his neighbor.

The dethronement of the House of Hapsburg and the declaration of independence took care of only one side of the problem. The vision of Kossuth would have been a bird with one wing without the vision of Tancsics. Kossuth himself said with uncanny divination in Cegled: "long slavery does not produce heroes!"—and the 100 years since passed have decisively shown that to reiterate the independence of our nation was an illusion as long as the social and economic chains of nameless millions were not definitely broken.

The liberation from these chains, which became by God's mercy a reality in 1945, was begun in principle by the revolution of blessed memory of 1848-49; and one of its pioneers, together with many great Hungarian dreamers and martyrs was our Hungarian Reformed Church, which had—to name only one example—in her College in Debrecen, about 250 years ago, a young teacher of genius, George Martonfalvi Toth, who explained to the theological students the ungodly and inhuman qualities of the feudal system.

The reign of the Hungarian ecclesiastic and worldly feudal agrarian system was prolonged for 200 years by the same Hapsburg dynasty, which in alliance with Rome forced, by violent means, the Hungarian Reformed Church from the majority into a minority, made her members second rate citizens for 200 years, took away her churches and destroyed them, sent her congregations into exile, her pastors and teachers into slavery.

The Hungarian Reformed Church had therefore no reason to think the magnificent and dramatic act, which took place here within these walls 100 years ago, alien to herself and her great historical Church.

Today the Hungarian Reformed Church has every reason to make use of this unique opportunity, when she is able to appear, by the will of the leaders and representatives of the Hungarian people before them to say with a loud and prayerful voice: Blessed be the Hungarian Republic, which is rebuilding the Great Church of Debrecen, has helped to restore so many of our churches, has assured and defended the freedom of religion, has generously supported our Church. And blessed be the young but in results already invincible Hungarian people's democracy which has carried the Republic like an Atlas. The blessing of God and of the grateful and affectionate hearts of the congregations of the Hungarian Reformed Church be upon it!

* * * * * *

We regret that lack of space prohibits larger excerpts from Wallace's eeches in which he clarifies the relevance of religious insights to the present rld crisis. Wallace has taken a terrible beating these last few years and the re- t has been a purification of the elements of greatness in the man. He has been erally beaten into a symbol of the goodness that is at the heart of America.

The Protestant was the first national magazine to come out for Wallace. think he is of the Lincolnian stripe, a simple lovable man of the people, work- in the heart-breaking medium of practical politics.

We had recent proof of his integrity when he attended a small meeting of e Protestant despite the earnest efforts of some of our former "friends" to dis- ade him on the ground that we are "all washed up." Wallace kept faith. He is t kind of man. He will keep faith with the people. We shall keep faith with him.

The following words are taken from various speeches made in 1948:

"There was a time when I felt that the modern church should have nothing do with politics. I felt it was a mistake for ministers and priests of any church preach politics from the pulpit.

"I still think there should be complete separation of Church and State, that vernment should furnish no money, directly or indirectly, to any church or to rch schools. I am convinced that it is a mistake for our government to send any e of diplomatic representative to any religious body in any foreign land.

"Government should not take any step whatsoever that will enable any par- ular religious group to attain ascendency over the others.

"Feeling all of this so strongly, it has been difficult for me to reach the clusion that politics should be preached from the pulpit under any conditions tsoever. But today, with the civilization of the past two thousand years threat- d by the atomic bomb and the impasse between the United States and Russia, I not help reaching the conclusion that the time has come for all ministers of d-will to preach peace from the pulpit, to preach the Brotherhood of Man as it never been preached before, making it clear that in the eyes of God the black n is just as good as the white man.

"We have come to a time when all men can be convinced that the Sermon the Mount is the only practical solution in a world of atomic bombs, bacterio- cal warfare, radio-active dust.

"Hatred, racial discrimination, and exploitation in such a world means r destruction. Love and understanding mean unimagined abundance.

"Man's greatest enemy is not man—but Mammon. Greed, the love of nes, the desire to exploit your fellow man is the root of all evil.

"Jesus and the prophets saw this long before the day of the monopoly cor- ation. Today the power of evil has been enormously multiplied.

"It is as though the last days had come and the devil had been let loose for eason to multiply greed and riches with corporate power for the sake of the nces of darkness.

"Truly the huge, modern monopoly corporation with its offices in Wall eet and its tentacles all over the world is an instrument of the devil, blindly ving the world toward war.

"I know you must have read, many times, the revelations as made to Saint

John on Patmos.

"You must have thought about the time of the seven angels and the days of the great destruction.

"And you must also have thought about the prophecies in the Second Chapter of Isaiah and the Fourth Chapter of Micah.

"And you must have pondered about the United Nations, and the modifications necessary in order to permit all the nations of the world to flow unto the Mountain of the Lord..when the Lord 'will teach us his ways and we will walk in his paths, and the nations shall learn war no more—but every man shall sit under his own vine and fig tree and none shall make them afraid.'

"The terrors of the next few years may be great but we know that the path through them is clear.

"It is the path of the Sermon on the Mount, of the belief in the Fatherhood of God and the Brotherhood of Man."

"Today in the United States and all over the world tensions are mounting as a result of hysterical actions on both sides. This plays into the hands of those who preach the inevitability of war. Personally I shall preach the inevitability of One World in freedom at peace—and shall try to reduce the tensions which stand in the way of such a world and when I speak of such tensions I refer to tensions between religions as well as between nations. But I know such a world can never come until the United States and Russia understand each other. Such understanding will not come as a result of Atlantic Military Pacts, Universal Military Training, or boasts that we can atom bomb any part of Russia any time we want to do so. When we help Western Europe in the name of fighting Russia our money is worse than thrown away.

"I do not defend either Russia or Communism when I say there is no end to our present program short of depression, bankruptcy and war. When we sow hate we reap the whirlwind. There is just one way to come to an understanding with Russia and that is to talk things over, first at the expert level, and finally at the top level.

"The fruitful things to talk about are general disarmament, elimination of all methods of mass destruction, stopping international trade in weapons of war, resuming free exchange of goods, allowing people to travel freely, encouraging exchange of scientific information, distributing international relief through a United Nations organization, the elimination of pressure—direct or indirect—on other nations, prompt action on peace treaties with Germany, Austria, and Japan and withdrawal of all troops within a year thereafter. Air bases and naval bases of strategic importance should be internationalized.

"I do not claim that understanding with Russia on these points will end the conflict with Communism. That conflict is inevitable—and Communism will win unless capitalism becomes completely permeated with the Christian ethic.

"Due to her extraordinary technical and financial power the United States can for a time engage in dollar imperialism in the Twentieth Century equivalent to British Nineteenth Century adventurism. But all of this will end in disaster unless we base our international activities completely and utterly on the Christian ideal of Service. What we need is a new missionary spirit manifesting itself with tolerance and understanding through the United Nations. Such a spirit is impossible under the Truman Doctrine, the Atlantic Military Pact, and the continuous expansion of American armaments. We have trusted in the might and power of American dollars

l American planes rather than in the spirit of service. Since 1945 our acts have en governed more by fear and hatred of Russia than by the desire to help people.

"And so today we find ourselves battling with the Russians for the privie of leading the so-called backward peoples of the world. It is a battle not to p the people involved but rather to gain control over the people and their reirces so as to have them available to use against the enemy. The people, whether China, in Indonesia, in Latin America, the Near East, or Africa, know the nature our interest and our offers of help are discounted accordingly. More and more se peoples may long for the day when Russia and America will destroy each er so that they can develop without fear of the two collosal powers. Both Russia d the U. S. may well ponder the prophetic meaning of the Psalmist's cry—'The ne which the builders refused is become the head of the corner.' Truly the races d the nations which apparently were rejected and left behind by the great powers l yet attain a tremendous significance if the giants destroy themselves by throwg hatred at each other.

"The dream in the hearts of men is to take care of a little land, a little use, without fear, worshipping God each in his own way. This age-long dream is w being fulfilled by the people of Israel in the Holy Land where they are conductg the most inspiring democracy in the world.

"But today the people of Israel are caught between the United States and ssia as they were caught of old between Egypt and Babylon. There is no final fety for the Jewish people, whether in Israel, in Europe or the U. S., until all peoes flow unto the Mountain of the Lord, until there is complete religious toleration d all the nations stop learning war.

"I am not talking about a theocracy imposed from above but a change in itude coming from within. A theocratic dictatorship can too easily lead to inquiions and the destruction of the creative spirit of man. When all people flow to e Mountain of the Lord they will realize that the supreme allegiance is to welfare all mankind regardless of race or class. This is the supreme test in attitude. changing terminology but holding to the essence I believe it is possible to get mmunist cooperation once they are convinced that Christianity is not identical th hypocricy and reactionary capitalism.

"The Protestant conscience of America is a mighty force but slow to move. moved in the fifties of the last century. I pray that it may move in the fifties of is century and that America will yet be saved from depression, war and moral solvency."

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Cont'd. from p. 6)

d by the police, when the crowds leaving the church began shouting anti-Semitic ogans." The Chief Rabbi of Hungary told me the Jews of that country were at a ss for words to express their consternation when they heard American Jewish aders supported the pogromist Mindszenty.

The best report on Mindszenty is by the Rev. Stanley G. Evans, who atnded the trial in person. This is available in pamphlet form at 10¢ (15 for $1) om the Rev. E. Charles, 686 Kingstanding Rd., Birmingham 22c, England. Father vans clarifies the issue which had nothing to do with the nationalization of schools s stated by Life magazine, but concerned gambling on war, espionage, black marting, and plotting to restore the Hapsburgs. The U.S. State Department was inlved. The Vatican also. "Churchmen of all denominations have identified themlves with Rome in this case. They will live to regret their words."

(We hope soon to send to our subscribers a pamphlet with the full story of ur trip to Hungary.)

"COME OUT AND FIGHT FOR PEACE"

By Rev. Clarence Duffy

A National Assize for Peace and Liberty was held in Paris in November, 1948. Its last session was presided over by Abbe Jean Boulier, a Catholic priest and professor of International Law, who spoke in part as follows:

"But how is a preacher who wishes to be faithful to his universal mission not to hear the enormous cry which comes from the heart of the crowds, the voice of God, the divine spark which comes from the depths of their souls, and how is he not to receive with respect this magnificent desire which you demonstrate, you, delegates from all our provinces and from all parties—this desire for freedom and justice, to defend liberty and secure peace?

"I am here to respond to your appeal and to say to you, 'Courage, comrades!' If we are brave, if we are just and understanding, if we are wise we may be sure that many Christians will join us.....

"We know well from whence we came, where we go and with whom we travel.

"We came from the Resistance.....On this road of a regrouped Resistance which all France must tread, we must know whom we shall meet. Against us the men of Vichy, but at our side the communists....

"It is quite obvious that I am not a communist. But in the Resistance I was bound to have to work anonymously and clandestinely with the communists. I have never been ashamed of that.....

"Today on our road to free France, to found a new republic, to build peace, we come to the first obstacle, to this anti-communism, an emotional reaction, which forbids us to shake hands with our old fighting comrades. I say this is mean and stupid. Because when an action is just, when it is practicable and reasonable, it is the contempt of all justice and reason that you should abandon it because your alleged adversaries join with you. I say that that is the rejection of the Christian ideal. Was it not St. Paul who told us that in the face of the adversary we were not to rejoice in our faults, but that we ought to rejoice in all that was good?"

The Abbe then spoke of getting the support of the Unions, or organized workers, and "other groups of Frenchmen, in this case not grouped according to material interests, but on belief and for a religious ideal, the Church. In the Protestant Churches," he continued, "the individual conscience has more initiative; therefore it should be easy for us to appeal to their conscience and to obtain from each, one by one, the support they have already given, in the Resistance, to 'Temoignage Chretien.'

"As for the Catholic Church—let me speak to you quite frankly and truthfully—it is a large body and I shall not surprise any one here by saying that it is a big international. Like all internationals it has its discipline; it is anxious to keep its cohesion and its unity. That is why the Catholic Church moves slowly. But for believers—and I know that there are many here tonight, those who know the difficulties that they meet—the Church is a mother.

"We have an old mother, an old mother with grey hair, who perhaps trembles a little when seeing her son engage in adventurous ways. But we know that each time that honor speaks and that we have to fight for a just cause, our old mother dries her tears and says, 'My son, go on!' That is why we remain loyal to

Church and that is why we believe we serve her by joining the fight for a just legitimate cause.

"Respect us, try to understand us, make this effort to give us reciprocally t essential confidence without which there can be no union or action.....

"Peace is menaced, and we must know that peace is indivisible and that we not save peace by deciding in advance on which frontier peace is to be stopped. these menaces we must oppose an unshakeable liberty.

"It is you, fighters for liberty, who are the authentic interpreters of the vereign liberty of the people of France; it is you who have to exercise this lib- y in innumerable meetings which you must hold all over the country. This sov- eign freedom can be surrendered. We must use our freedom, however, not to olish it but to defend liberty and ensure peace. This liberty of the French people t is you who will make it triumph.

"I declare closed the National Assize of the French People for Liberty and ace. The action begins."

Four months later on March 21, 1949, the press of the United States car- d the following United Press release from Paris:

"The U. S. Embassy refused today to grant visas to three leftist French ellectuals to attend the Cultural and Scientific Congress for World Peace to be d this week-end in New York City.

"The visas were denied under the immigration act of October, 1918, which nies entry to persons who believe in the violent overthrow of government, a okesman said.

"Those denied visas...(included) Abbe Jean Boulier, Roman Catholic priest d professor of international law."

Because of his advocacy of peace and of Christian ideals and teachings sociated with its attainment, including the practice of true Christian charity to- rds enemies and adversaries, real or alleged, he was classified as a person who vocates the violent overthrow of government.

He was smeared, slandered and villified by responsible officials of the S. State Department and by the press of the United States in a campaign to asso- ate the pursuit of peace with subversion, and to identify the Congress with trea- n and disloyalty to the United States.

Abbe Jean Boulier would not enjoy his good standing as a Roman Catholic iest if he were a communist, or if he advocated the overthrow of government by olence. That is the simple answer to the libel that came out of the U. S. Em- ssy in Paris, that was released by the United Press and published in the press of e United States.

In taking the stand which he has taken, and in expressing himself as he d at the National Assize Abbe Boulier is following in the footsteps of his Master, e Prince of Peace, to Whom much lip service is being given today here in the ited States and elsewhere by so-called Christians mouthing the word "peace" but o are in effect war-mongers.

The Abbe knows that it is "mean and stupid," "the rejection of the Chris- n ideal," "the contempt of all justice," to abandon an action that is just "because ur alleged adversaries join with you," in the pursuit of it. He knows these things do many of his fellow priests in France today who labor with the workers and mmunists of France in the slums and factories of France, living the Christ they each.

Unfortunately few give any evidence of sharing his interpretation of the

Christian idea, or his courage to stand up, expose and defy the powers of darkness that sit in high places and that in their pride, covetousness, and lust are launching us on the road to Armageddon, to a terrible, agonising end for which we are spiritually unprepared.

Here in the United States we need not one but thousands like him who will have the Christian courage to brave the lie, the smear, and the libel of war-mongers and the economic enslavers and expansionists, and who will have the Christian charity to associate and work with any and all men, irrespective of race, color, creed or political affiliation, who believe in and are working for peace, freedom and justice.

There are thousands of potential Jean Bouliers in the United States, Roman Catholic priests and Bishops. To all of them this writer, a Roman Catholic priest, who intends to retain and if necessary legally defend his good standing, issues the following challenge:

"Come out and fight for peace, for freedom and for justice for all men everywhere or cease to call yourselves ministers of Christ!"

(Excerpt from speech delivered on May 14 at the Central Opera House, New York City, at the Conference on Peace & Political Action called by the Nationalities Division of the American Labor Party.)

LISTEN! LOOK! STOP!

We have not published since March...and now we retreat to a quarterly basis. Where do we go from here—forward or backward?

Or out?

It is up to you—not the small minority of you who have made real sacrifices to keep our voice alive, but the large number who used to help us in the days when America was on the side of the angels.

Where have you gone?

Come back and help us arouse the conscience of American Protestantism to fight the forces of evil in the church who are lining up on the side of world imperialism and fascism.

Come back and build with us a strong progressive movement among our Protestant ministers which will save both church and nation from the NAKED FASCISM which otherwise awaits us.

Listen to the tramp of the hob-nailed boots!
Look at your son!
Stop the trend to fascism NOW!

Send your check payable to John Hammond, Trustee, THE PROTESTANT, 128 Manhattan Avenue, New York 25, N. Y.